1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

The Consecration of a Priest

I

Who Becomes a Priest

To participate in public life as a priest, one must have reached middle age. Not only is this prescribed by the priestly manuals such as the *Brahmatatwa*, but the preliminary study and the many rules of conduct make it almost impossible for a youthful candidate to perform the priestly functions satisfactorily.

Even so the rule is sometimes sinned against for reasons of a practical kind. Every Hindu-Balinese who does not belong to one of what might be called the heretical sects has his priest, his *siwa* (whether a Çiwaitic or a Buddhist Brahmin: hence one speaks of *mĕsiwa kĕ Siwa* and *mĕsiwa kĕ Boda*). There are priests who can count thousands of 'parishioners', and since the intercession of one's priest and the use of his holy water are required for certain ceremonies, such an extensive clientele means a not insignificant source of income. On the death of a priest his clientele is transferred to the son who succeeds him in the dignity of the priesthood, and it is this hereditary element that sometimes leads a Brahmin to assume the priestly state at a youthful age in order to be able to succeed his father when the time has come.

As a rule the eldest son of the priest's chief wife is destined to follow in his father's footsteps, and this fact is taken into account in his upbringing. The youth, who learns to read at a very early age in order to be able to begin studying the religious books, also soon receives instruction in exalted rules of life and conduct. This dual goal of attaining as perfect knowledge as possible and of arriving at an unimpeachable path of life remains characteristic for him throughout his life.

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2: Covarrubias R-5 (1930-1933) 1938
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and heirlooms in the form of gold jewellery, a kris with a gold sheath and handle set with precious stones and a number of silver or gold vessels, all of which can be pawned in one of the Government pawnshops in case of need.

In general the Balinese have little need of cash to procure the daily necessities of life. Normally the cost of living is extremely low and food and the requirements for shelter are produced by the Balinese themselves. A meal in a public eating-place may cost as much as twenty cents, but, having rice, the cash expense for food for an entire family in the home amounts only to a few pennies, perhaps only enough to buy salt and spices. Fruit and vegetables are grown in the gardens adjoining the house; pigs, chickens, and ducks are raised at home to be killed on special occasions or for offerings which the people themselves eat after the gods have consumed the essence. Fuel consists of the fallen dry leaves and stems of the coconut trees.

The housing-problem is simple. Entire families live together in ancestral compounds, and a modest house can be built almost overnight out of bamboo and thatch at a very low cost. People without means or without a house simply go to live with a relative, "sharing a kitchen" in exchange for small services and assistance in the general housework, or procure land from the village and gradually build their own household. The daily clothing consists of a *kamben*, a piece of cotton worn like a skirt, and a head-cloth, with an added shirt or blouse in the more "modern" districts. A complete ordinary outfit of clothes costs about two guilders ($1.36 at the time of writing): one guilder for the skirt, fifty cents for the headpiece and fifty cents more for the shirt. Amusements are free and transportation is mainly by foot, leaving medicines and luxuries to be bought for cash.

It was always a mystery to us how the Balinese made the money they seemed to spend so lavishly in extravagant festivals and in beautiful clothes. They never appeared to work regularly for wages, and outside of the market, in which alone business was transacted, they never seemed interested in commerce. The men

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434 were always busy in the ricefields, but rice cannot be considered
511 an important source of cash income. The Balinese grow rice for
[243] personal consumption and for offerings, selling only what is left over from the second planting, which they regard as unfit for offerings to the gods.

Their main source of income is in the sale of cattle and pigs,
434 and of coconuts for making copra; a second source is from coffee,
443 rice, and tobacco which they sell for export to Chinese middle-
463 men. The trades and crafts are incidental sources of income and in the markets one may see people selling pottery, mats, baskets, and so forth, together with the vendors of vegetables, dried fish, spices, and flowers. Some craftsmen, such as the gold- and silver-workers, the blacksmiths, carpenters, weavers of palm, and pottery-makers, have regular incomes, but they remain independent artisans. The Balinese men work for wages only spasmodically and as an adventure. In the larger towns they engage as
[461] chauffeurs, clerks, and servants — positions which are regarded as superior. With the affluence of tourists, some now derive an income from the sale of sculptures, paintings, silverwork, weavings, and so forth.

Ruled by the principle of live and let live, landowners allow
465 others without land to share their crop in exchange for help. There are, however, organizations of labourers (*seka medjukut*) who work the earth for a communal wage. They are paid by time recorded by water-clocks (*gandji*) similar to those used in cock-
[405] fights: a half coconut-shell with a small hole in the bottom, placed in a basin of water, the time it takes to sink being the measure. The fees are arranged by the head of the group.

At the present time, however, the economic balance has, tem-
178 porarily at least, ceased to exist. With taxes and imported com-
511 modities on the increase, and the price of Balinese products for export at rock-bottom levels, the whole population has come to find itself in need of cash, not in *kepengs* (Chinese cash valued at a fraction of a cent with which they buy the daily necessities), but in Dutch guilders worth from five hundred to